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# INDIANS

AT WORK

## NOTES AND COMMENTS ON THE CONTRIBUTIONS

By Floyd W. LaRouche  
In Charge Of Information And Publications

The poem on the inside of the back cover was written by the wife of a traveling auditor in the Indian Service. Until last year she was a teacher in the Pima Indian School at Sacaton, Arizona. She was attuned to the voices of little people and she recognized "the charm with which Indian children speak." Further she says, "I have been interested in the creative expression of Indian children for a long time." We hope she continues to be interested for a long time to come.

The front cover picture is of Mrs. Oscar Gasper, wife of a member of the Tribal Council at Zuni, grinding corn in the ancient way. She uses a piece of stone called a "mano" which she rubs over a stone metate. Photo by Frank Werner, Department of the Interior photographer.

The frontispiece picture was made in the pottery market at Riobamba, Ecuador and is reproduced through the courtesy of the Grace Line. The Indian children on the back cover are a brother and sister at Tesuque Pueblo, photographed by Peter Sekaer of the Rural Electrification Administration, who also is responsible for the picture on page 10 of the first-graders at Fort Sill Indian School in Oklahoma, tending their poultry, and the Kiowa tribal meeting on page 25.

The Rosebud Sioux delegation from South Dakota was photographed by Glen Peart, Interior Department photographer, during a conference with Willard W. Beatty and Paul Fickinger, director and assistant director of Indian Education, and C. R. Whitlock, Rosebud Superintendent. The picture appears on page 2 and the members of the delegation are: Thomas F. Whiting, President of the Council; Louis Iron Shell, Vice-President, Andrew Night Pipe, council member; George Rogers, Jr., council member; and Thomas A. Flood, Tribal Council Secretary.

Navajo pictures on page 4 and 23 are by H. Armstrong Roberts. The photo of the Indian boy perfecting a piece of silverwork at the Albuquerque Indian School is by Transcontinental and Western Air, Inc.

Indians have shown particular skill in the work they have done in aircraft construction. The two photographs selected for this issue and used on pages 16 and 17 were chosen from a great variety of very excellent examples. On page 16 Joe Segura, Mission Indian, is welding sub-assembly airplane parts. The photo was made by the North American Aviation Company and submitted by Donald H. Biery, Superintendent of the Sherman Indian Institute, Riverside, California, where such training is being given. The other picture is of John Bates, Kiowa-Wichita. It was made by Lawrence Kronquist and furnished by the Douglas Aircraft Company.

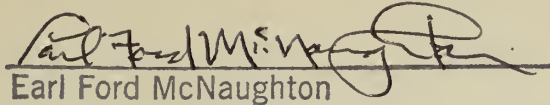
William Red Owl, Rosebud Sioux Indian, was trained by CCC-ID as a mechanic. He is a graduate of the Flandreau Indian School, Flandreau, South Dakota. He was a CCC-ID leader at the Fort Totten Agency before his enlistment in the Army at Fort Snelling, Minnesota, where he is now making good use of his experience and training as a mechanic. His picture on page 29 is by Claude Cornwall, Supervisor of CCC-ID Enrollee Training, who apparently believes in practicing what he preaches (see page 34 of this issue). CCC-ID Indians installing a new clutch on a truck as a part of the Defense Training course at Chemawa, Oregon Indian School, prompted Gerritt Smith to make the picture on page 31.

### *Note To Editors:*

*Text in this magazine is available for reprinting  
as desired. Pictures will be supplied.*

# INDIANS AT WORK

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Earl Ford McNaughton

December 1941

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# INDIANS

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

VOLUME IX

DECEMBER 1941

NUMBER 4

The Chairman of the Rosebud Sioux Council, Thomas F. Whiting, summing up many conferences, in Washington, said (I paraphrase):

"We have not had much to say about relief. Relief is necessary. We know that you know it is and that you are doing all you can. But now, and from now on, we are going to play down, not play up, the subject of relief. Through many previous years the subject of relief has come first and all other subjects afterward when we have conferred at Washington. It is not going to be that way in the future."

These were very important words. Physically considered, the Rosebud Sioux are almost as much in need of relief now as they were last year, or five, or ten years ago. But with each year, some steps have been taken toward new, non-relief goals. With each year, in the Rosebud communities, discussion has moved a little further across from relief to positive enterprise and to the long-run future. What decisively matters is that the mental working of the Rosebud Sioux leadership has recast itself. And this may be more important, even physically speaking, as time goes on, than the addition of a million acres of good land would be. Tremendously heartening were those sincere words of the Rosebud Chairman!

\* \* \* \* \*

Dr. John Provinse, so long identified with the Navajo Service, and one of the best of anthropologists, called to my attention "Behind God's Back", a book on Africa by Negley Farson. (BEHIND GOD'S BACK. Harcourt, Brace and Company, Inc., New York City, \$3.50). I have never read quite this sort of book before. It has the simplicity of a man's letters to his folks back home. It has mythical yet true adventure. It has unpretentious comment upon extraordinary facts by a free intelligence imbued with human feeling and with sense of humor: that means, it has penetration, and it gallily leads the reader to the edges of profundity.

This book - by its facts and its running commentary - sheds exciting suggestions upon race-relations; upon colonial administration, and "indirect rule";



upon human ecology and total ecology. But first and last it is just grand reading. I thought that I would quote some passages of it, but they are too many! But I must quote just one. In Ovamboland, Southwest Africa, are 117,000 natives. "They live in their traditional way under an indirect rule that is one of the most altruistic in all Africa." How many white officials administer this indirect rule? Eight (8). No more.

\* \* \* \* \*

On page 11 will be found a brief account of an important research undertaking now being launched. This undertaking moves toward the obscure center not only of the Indian problem but of the human problem in our fast-changing world. Most of the observers and analysts will be men and women now regularly employed in our own Indian Service.

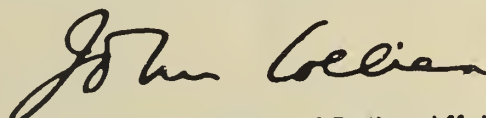
Two other, and somewhat related, research projects are now under way. One of these is a field study of the food-habits of Indian tribes. What carry-over

from the tribal past; what changes due to white contact and government influence; how can the food-habits be bettered; what unused food resources exist, which Indians might use? The first of the studies will be made among the Navajos, Hopis and Papagos. The coordinator of these studies is Dr. Fred Eggan of the Department of Anthropology of the University of Chicago. The project is a cooperative one between the University and the Indian Service.

The other research project is partly finished already, although its experimental applications are as yet in the future. Doctors Alexander H. and Dorothea C. Leighton, of the Johns Hopkins Medical School, lived for several months among the Ramah Navajos, studying the therapeutic uses of Navajo native medicine. They discovered that medicine-men had an important preventative and curative function, in the psychical and functional area of Navajo suffering and malady.

Now, in behalf of Indian Service, they are proceeding to shape a handbook which will show how our modern medicine may be interpreted to the Navajos and how the Navajos' ancient medicine can be interpreted to us - and particularly to our medical and health service.

A future stage of this project will be the complete physical examination of the Navajos in a selected area, this being a preliminary to the (hoped-for) final and fruition stage when health ministration will be made a cooperative service between modern and native medicine. Thus may modern medicine reach to the Navajos through-and-through, while in its own sphere of the spirit and heart the native medicine will clear anxieties away, open the blocked passages through which hope and power may flow, and more fully evoke that "natura medicatrix deep-seated within the laboring breast."



Commissioner of Indian Affairs.

### *30,000,000 INDIANS OF THE AMERICAS WARNED OF HITLER SLAVERY*

(Reprinted from Science Service, October 27, 1941)

A warning to 30,000,000 Indians of the Americas that success of Hitler's plans for the Western Hemisphere would doom Indians to slavery or extinction was sounded by Commissioner John Collier of the Office of Indian Affairs in a radio address. Striking at German efforts to appeal to Indians by pronouncing Indians "Aryans", Mr. Collier declared:

"The Indians are a Mongoloid race. They are not Aryans. Hitler's plan dooms them to eternal slavery if they do not resist the slave-master and to total extinction if they do resist the slave-master."

Freedom is the passion of the Indian, and there can be no doubt of the side which the Indian will take in the world struggle which involves us all, added the Commissioner. If Nazi plans fail, a bright future for the millions of Indians in the New World is foreseen by Mr. Collier. The Indians are not likely to merge with the blood stream of the white race at any early time, he stated. Instead, they are likely to increase in numbers, retaining their biological identity for a thousand years to come, and will become "full citizens of their nations, their hemisphere, and their world."



## *PRESIDENT ESTABLISHES NATIONAL INDIAN INSTITUTE*

Pursuant to the Convention creating the Inter-American Indian Institute, President Roosevelt has signed an order establishing in the Department of the Interior a National Indian Institute for the United States, affiliated with the Inter-American Indian Institute. The National Indian Institute will perform within the United States functions comparable to those which the Inter-American Indian Institute performs among the American nations. It will:

“(a) Initiate and promote collaboration in the fields of Indian administration and the study of the Indian among Federal, State and Private agencies, learned societies, and scholars in the United States and the Inter-American Indian Institute, and through the Institute with governmental agencies, learned societies and scholars in the other American countries.

“(b) Collaborate with the Inter-American Indian Institute, learned societies, and foundations in the coordination, development, and administration of research projects and studies relating to the Indian.

“(c) Maintain liaison between agencies of the United States Government directly or indirectly concerned with Indian administration or Indian studies in this or other countries for the purpose of coordinating cooperation by the United States with other American nations in regard to Indian matters.

“(d) Direct the preparation and publication of materials dealing with Indian administration in the United States of interest to the other American nations, and to publish such other materials as may be required in connection with authorized activities.

“(e) Assemble and prepare library material and bibliographies dealing with Indian problems.

“(f) Collaborate with the Inter-American Indian Institute in planning for the Inter-American Conference on Indian Life.

“(g) Submit an annual report to the Inter-American Indian Institute.”

The National Indian Institute will use the administrative facilities of the Office of Indian Affairs and will function under the guidance of a Policy Board composed of the Commissioner of Indian Affairs, two or more members to be appointed by the Secretary of the Interior, one of whom shall be an Indian, and one representative each to be designated by the Secretary of State, the Secretary of Agriculture, the Smithsonian Institution, the Librarian of Congress, the National Research Council, the Social Science Research Council and the American Council of Learned Societies.

Secretary Ickes has already appointed three representatives of the Interior Department, who are Assistant Secretary Oscar L. Chapman, designated as chairman of the Board, Mr. René D'Harnoncourt, and Mr. D'Arcy McNickle who will serve as Indian representative.

Secretary Ickes has designated the Commissioner of Indian Affairs to serve as ex officio director of the new Institute. The Commissioner has also been appointed as representative of the United States on the governing board of the Inter-American Indian Institute.



## *THE INDIVIDUAL IS IMPORTANT*

By Willard W. Beatty, Director of Education

For many years there has been a growing group of educators who have believed that going to school and learning things well, could be fun. They went so far as to assume that the more fun students got out of going to school, the harder they would work, and the more they would accomplish.

At the beginning, nobody was quite clear as to just how incentives were to be developed which would result in work becoming fun. It is generally recognized that the more successful a person is at a given skill, the more he enjoys practicing that skill. Dubs don't continue playing baseball, skating, or bowling very long, while those who feel the satisfactions of achievement are apt to put in long hours of additional preparation and effort. In applying such revolutionary ideas to education, the experimenters were in conflict with the general attitude toward education held by most people, including teachers, who for a long time had thought of schools as places where children were gathered together and forced to do unpleasant things. The very unpleasantness attached to some educational experiences was supposed to be meritorious, in much the same way as our ancestors once said of medicine. "The worse it tastes, the better it is for you."

Gradually these progressives in education evolved through a good deal of experience some successful principles for obtaining the kind of intellectual effort which they sought.

### Successful Principles

(1) The greater share children play in planning educational experiences, the more interested they become and (all things being equal), the harder they work; (2) The more responsibility they feel for the outcome of the work which they are doing, the harder they will work; (3) The more individual initiative they are permitted to show in planning their work, the more fun they get out of it, and the more work they do; (4) Maximum effort correlates closely with careful planning and clearly accepted objectives; (5) Lack of well-planned objectives leads to time wasting and loss of interest; (6) The harder people work for ends which they accept as their own, the happier they are likely to be in what they are doing; (7) Freedom under responsibility develops self-discipline; (8) There is, of course, a converse to practically all of these principles. Routine work without understood purposes is dull and discouraging.

Freedom without responsibility leads to license. Responsibility without freedom produces frustration.

It hasn't always been easy to apply these principles in school practice because the people who understood their meaning have been limited in number. The idea of permitting children to share in planning has been thought of by half-baked progressives and dyed-in-the-wool conservatives both as a "go as you please" approach to education. The relinquishment of minute controls over method and conduct has been thought of as loose discipline and lack of standards. There have been many lazy teachers who have talked about creative activity, but have neglected the important element of group planning so that work has been purposeless and esprit de corps has been lost. Errors of this kind have frequently been quoted against the newer



schools, while it has been difficult to secure objective measurement of desirable results in support of the basic principles, in schools where there has been sound application.

J. Wayne Wrightstone, now Assistant Director of the Division of Test and Measurements, New York City Board of Education, spent several years in appraising newer practices in elementary schools and has produced a good deal of evidence to prove that good progressive schools have produced academic results equal to or better than good traditional schools, and have in addition, produced more desirable social relationships and superior critical thinking. The recent report of the evaluation staff of the Progressive Education Association which has been studying the success of graduates of progressive high schools in typical American colleges and universities has also found that students from progressive schools are at least equal to graduates of conventional schools in the academic routine and are far superior in the leadership which they furnish in extra-curricular activities. However, all of this data has been limited to the classroom and its products.

A recent study carried on in a large industrial plant at the Western Electric Company near Chicago has inadvertently furnished concrete evidence in support of the basic theses of progressive education as applied to adult employees in industry. In 1924 the company employed several efficiency experts from Harvard and

Massachusetts Institute of Technology to study the conditions under which their 30,000 employees worked, to discover what environmental factors influenced production. The Readers Digest for February 1941 contains an article by Stuart Chase entitled: "What Makes The Workers Like To Work" which summarizes the results of this experiment.\* The study began by assuming that better light would improve output. Two groups of employees were selected. The "Control Group" worked under a constant amount of light; the "test group" was given increasing light. Both groups responded with increased output. A dozen different experiments were tried, a majority of which increased output for the group with which they were tried. Finally, all of the improvements were canceled and initial conditions restored, and again the output increased. "They had thought they were returning the girls to 'original conditions' but found that those original conditions were gone forever." Some unknown factor, X, was operating and had changed the morale of the group with which they were working.

"This X wasn't in the production end of the factory. It was in the human end. It was an attitude, the way the girls felt about their work and their group. By asking their help and cooperation, the investigators have made the girls feel important. Their whole attitude had changed from that of separate cogs in a machine to that of a congenial group trying to help the company solve a problem. They had found stability, a place where they belonged, and work whose purpose they could clearly see. And so they worked faster and better than they ever had in their lives.

#### Girls Made To Feel Important

"With this discovery, the results of the Hawthorne lighting experiment became clear. Both groups in the lighting test had been made to feel important. So their output went up regardless of the candlepower sprayed upon them. With increased interest in their work, there was an 80-per cent decrease in absences. The girls were actually eager to come to work.

"Each girl had her own technique of placing and assembling parts. Sometimes she indulged in little variations; the higher her I. Q. the more the variations. This helped to give her a real interest in the task. Beware you stop-watch, motion-study men, of destroying little ways like this. You may run into the paradox of decreasing output by saving motions.

"The girls moved about as they pleased, talked as they pleased. Nobody shushed them. They discovered they were having a good time, and said so. They remarked also that they felt as if they had no boss.

"With this sense of freedom came a sense of responsibility, and they began to discipline themselves. They worked as a team, helping each other, making up each other's work when one of the group was not feeling well, giving parties for one another outside the factory. They squabbled a bit but underneath they were members of the same gang. They had found here some of the clan unity which the machine age has stripped away from so many workers."

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\*As reported in "Management and the Worker" by Professor F. L. Roethlisberger of Harvard and W. J. Dickson of Western Electric, Harvard University Press.

Other careful tests confirmed this: Feeling not only counted more than hours of labor; they often counted more than wages. How the investigators found that the more concern industry paid to its workers as individuals, the greater the improvement in morale, concludes the story.

Advisors were set up to whom employees were free to talk about their troubles. These troubles were personal as well as related to the work of the factory. Frequently it became evident that for the morale of the worker it was more important to get his troubles off his chest than to have anything specific done about them. "Workers regarding themselves as important around the place began to be with the company, rather than against it." Those who did the interviewing, after remembering what dozens of workers had on their minds, never could think of the employees again as units of mere labor. Thus we learn through the meticulous investigation of employment practices by a large business concern that the individual is important and that to the extent that he feels himself to be personally of value in the planning and working out of the work he is expected to do, he does more and better work. So at last we have measured evidence that our principles are sound, not only within the classroom, but in the organization of a school faculty, of agency personnel, or of a business. (Reprinted from "Indian Education", May 1941.)



## *With Expert Guidance We Examine Some Results Of White Rule Of Indians*

How the old and new worlds, which enter into the experience of American Indians, are moulding the personalities of Indians, will be studied through field researches by the University of Chicago in collaboration with the United States Indian Service. In one aspect this project, just launched, can be described as the first attempt at a deep and comprehensive study of the native and changing democracies of the Indian tribes.

Designed to provide bases for sounder education and adjustment of the 364,000 Indians of the United States and indirectly the 30,000,000 Indians in the Americas, the project is being undertaken by a newly-organized Research Committee on Education. The Committee will use as its agents of research field men and women of the Indian Service, headed by John Collier, Commissioner of Indian Affairs, and experts of the Committee on Human Development of the University of Chicago, under which the project is organized.

W. Lloyd Warner, professor of anthropology and sociology, is chairman of the Committee. Other members are Robert J. Havighurst, professor of education and secretary of the Committee on Human Development, and Ralph W. Tyler, chairman of the department of education. Dr. Laura Thompson has been named Coordinator of the research. A native of Honolulu, Dr. Thompson has studied native education and colonial administration in Guam and Fiji and is the author of "Fiji Frontier" and "Guam and Its People." Her study of education in Guam was made for the U. S. Navy. She went to Germany for anthropological studies in 1934 and remained there for most of the next three years, observing the rise of Naziism and its methods of indoctrination which are anti-democratic.

### Southwest Tribes To Be Studied

Among the personality-shaping factors in the Indian tribes are varying amounts of democracy and varying institutions and disciplines which mould the individual for participation in the community life. The Committee will undertake to discover how the developing Indian personality is influenced by these variations in the degree and type of local democracy.

At the beginning of the research, tribes will be studied in the Southwest, but later, tribes in other parts of the country will be included.

The Indian Service, in the Department of the Interior, regards the problem of adjustment of the American Indian as a dual one of administration and education.

Prior to the enactment of the Indian Reorganization Act of 1934, efforts were made to assimilate the Indian rapidly and by compulsion into the prevailing white culture. The 1934 enactment affirmed the right of the Indians to govern their own lives, and presumed that Indians would not be pressed into any one mould. This change of governmental policy, Commissioner Collier stated, changed fundamentally the nature of the Indian problem and imposed new and different tasks on the Indian Service of the Government. The Committee's research will seek to lay a sound found-

dation for a better solution of this ever-continuing problem, by its factual investigations.

The Committee will utilize research heretofore conducted among American Indians, and then, through personnel of the University and personnel of the Indian Service, will conduct extensive field work. Through studying selected age-groups, the Committee will attempt to investigate the development of the attitudes of the individuals toward the self, toward society and toward nature.

To determine what the attitudes are, and how they evolve and change, will aid the formulation of more effective educational and administrative programs looking toward the fullest growth of the Indian personality, the Committee said.

Probably no governmental agency until now has undertaken so exhaustive an analysis and criticism of its own work and results. The initial study will extend across two years, but thereafter it will be carried forward among contrasting tribes in many parts of the country.

### *An Indian, An Educator, And A War Veteran*

Mr. Robert Charles Starr, educational field agent for the Great Lakes Indian Agency, Ashland, Wisconsin, died suddenly on September 1 at the age of 46 years.

Mr. Starr was born December 19, 1894, on the Cheyenne and Arapaho Indian Reservation. Both his mother and father were full-blood Indians. He received his elementary training at Whirlwind Episcopal Indian Mission, near the place of his birth. He attended the Chilocco Indian School, graduating in 1916. In the same year he enrolled in the Prep Department of the Oklahoma Agricultural and Mechanical College.

In the fall of 1917, he enlisted in the United States Army and became a member of the Oklahoma and Texas National Guard. He sailed with the 36th Division for France in July 1918 and saw service on the Western Front. In April 1919, he was honorably discharged from the Army and entered Oklahoma A & M College. He was graduated with a Bachelor of Science Degree in 1923, having majored in agriculture.

In 1923, Mr. Starr became associated with Dr. Henry Roe Cloud at Wichita, Kansas, where he taught sciences at the American Indian Institute. He resigned from the Institute in 1928 and was appointed high school teacher of sciences at Haskell Institute.

He obtained leave in 1932 to attend Cornell University, where he received his Master of Science Degree in 1933. From 1933 to 1935 he was head of boys' activities at Haskell and in January 1936, became educational field agent at the Great Lakes Agency. He was active in the American Legion, the Masons and the Cooperative Club International (civic).

He is survived by his widow and one daughter, Teloa.

## *INDIANS OF NEVADA SPEAK FOR THEMSELVES*

The Indians of Nevada for five years past have been meeting in an annual conference for a discussion of the problems of self-government. This series of conferences was sponsored at the beginning by the Carson Agency and had for its purpose the bringing together of Nevada's scattered Indians. Many of these Indians had been without effective tribal identification. They were Washoes or Shoshones or Paiutes and historically they had belonged to Chief Winnemucca's Band, or Towaoc's Band, or other similar groups. In modern times, however, the band designation came to be rather meaningless since the Nevada Indians were scattered up and down the long Nevada valleys, working as ranch hands or congregating in shack towns in the environs of larger cities.

Now the character of this annual conference has changed radically. It is no longer an Indian Service-sponsored conference. It has been taken over by the Indians themselves. The Indian delegates furnish their own transportation to and from Carson Agency. Lodgings and meals are provided by the Carson Indian School, except that many Indians during this recent session insisted on paying their own way even in this regard.

The three-day conference, November 6 through the 8th, was attended by delegates from Fort McDermitt, Pyramid Lake, Yerington, Walker River, Reese River, Duckwater, Dresslerville, Moapa (in the process of adopting a constitution and a charter), Fallon (this group rejected the Indian Reorganization Act but it has





tried persistently for several years to revote on the question of coming under the Act), Western Shoshone, the Te-Moak Bands, and outside of Nevada, Goshute, Shivwits, Uintah and Ouray and Fort Hall. Many of these delegations covered from 500 to 1,000 miles in the round trip between their homes and Carson Agency.

The sessions of the conference were interesting for the tone of inquiry and self-searching which characterized them. Those who had complaints to offer brought them forward in a good-natured way and evidently in the conviction that the condition or situation complained of resulted from temporary and amenable factors. There was no ingrained cynicism. The total impression of the conference was one of positive development, of paper plans coming into effect, of achievement resulting in enthusiasm, and enthusiasm engendering achievement.

Much of the success of the Conference was due to George LaVatta's great organizing energy and his fine capacity as a presiding officer. The discussions were kept in motion and always to the point. The contributions of the Carson Agency personnel were indispensable. These contributions were more than a providing of facilities and personnel cooperation. The whole Nevada Service and the several regional offices represented, made themselves available during the three days of the

conference and without exception the individual employees showed real interest in and understanding of the program of tribal self-government.

Not the least interesting aspect of the occasion was the friendliness shown by the State officials attending the banquet closing the conference. It was quite evident that Carson Agency has done an excellent job of working cooperatively with its neighbors in the State.

By D. M.

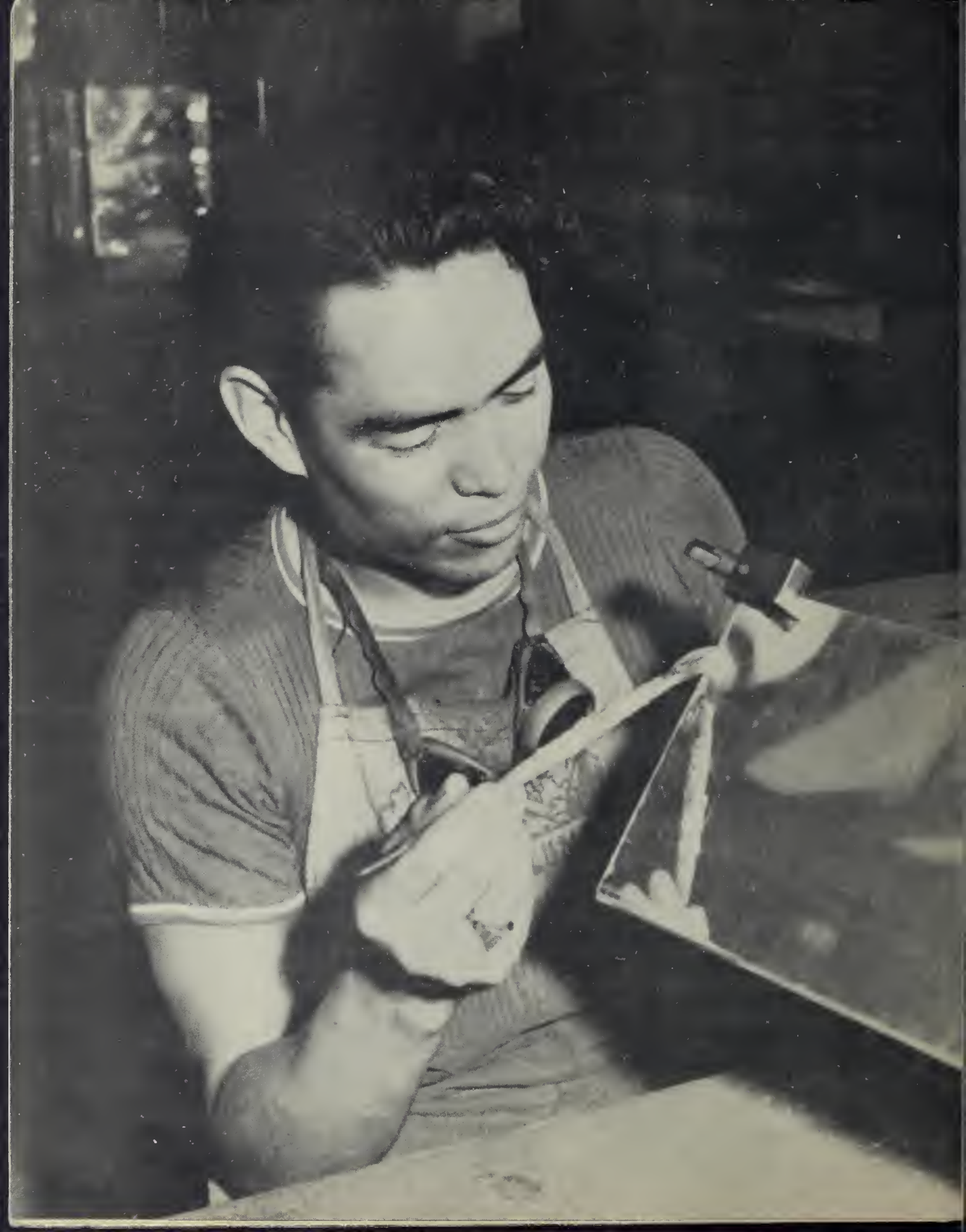
### *Three Nevada Tribes Make 100 Per Cent Credit Record*

By Walter V. Woehlke, Assistant to the Commissioner

Three of the tribes under the jurisdiction of the Carson Agency in Nevada, were singled out for congratulations by Commissioner Collier on the one hundred per cent repayment record they had made during the last fiscal year. These letters of commendation went to the Walker River Paiute Tribe, to the Yomba Shoshone Tribe and to the Fort McDermitt Paiute and Shoshone Tribe.

When the twelve bands of Paiutes, Shoshones and Washoes, under the jurisdiction of the Carson Agency, organized and received charters, they were at the bottom of the economic scale and had perhaps the lowest per capita income of any Indian group in the United States. Land was bought for a good many of them and loans were made them for livestock and other agricultural enterprises. Though there was a good deal of skepticism in the beginning as to the ability of these groups to handle the business enterprises, the results achieved during the past four years have demonstrated that even the poorest of Indian tribes will respond when the opportunity to improve their condition by their own efforts is given them. The record of economic and social rehabilitation established by the Indians of Nevada is outstanding. The repayment record established by the three Paiute and Shoshone tribes commended by the Commissioner establishes a mark for other tribes to shoot at.



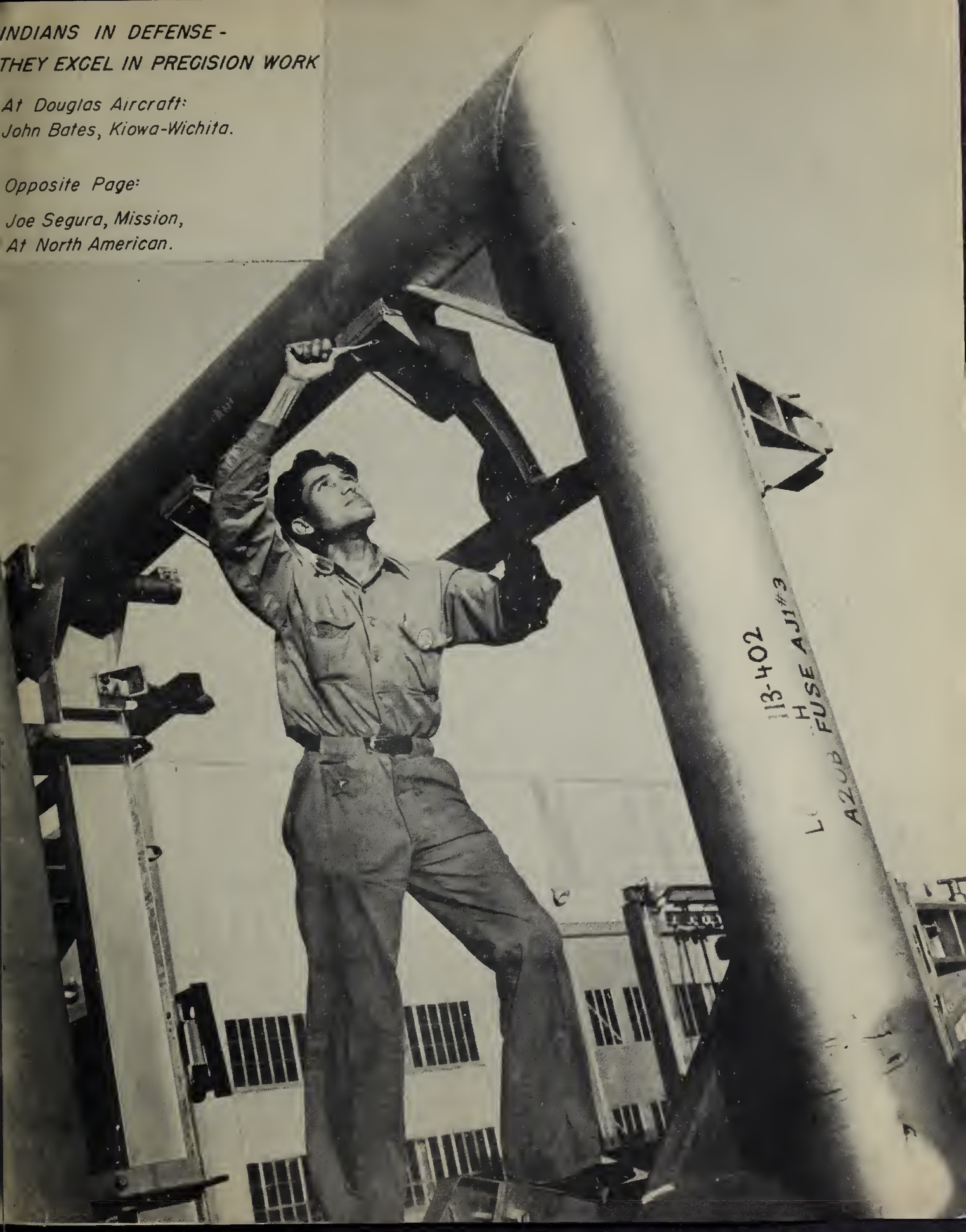


**INDIANS IN DEFENSE -  
THEY EXCEL IN PRECISION WORK**

*At Douglas Aircraft:  
John Bates, Kiowa-Wichita.*

*Opposite Page:*

*Joe Segura, Mission,  
At North American.*



# *Indians In the News*

During the present national emergency the Navajo Indians have shown true patriotism. When reporting to their local draft boards, many Navajos have brought their guns. In one instance, an 80-year-old medicine man, Dug-Chee-Bekis, attempted to enlist in the air corps. Getting their news over some 400 short wave receiving sets scattered over the reservation, the Navajo Indians have been well informed about the doings of "Mustache Smeller" and "Gourd Chin", as they have renamed Hitler and Mussolini. It has been reported that 5,000 Navajos have registered, about 200 have been drafted and 150 have enlisted. Houston, Texas. The Post. 9-25-41.

The magic of the white man's medicine was praised by the Supai Indian Tribe in remote Havasu Canyon for arresting the spread of an epidemic of measles and pneumonia that caused the deaths of three children before it was checked. The tribe of about 200 Indians reside at the bottom of a 3,000-foot canyon, about 35 miles from Grand Canyon. Utica, New York. The Observer-Dispatch. 10-21-41.

The remains of Tecumseh, great Shawnee chief, have gone to their final resting place on Walpole Island overlooking the St. Clair River. In 1933 a committee was formed to provide a suitable memorial to the great chief. Construction was begun in 1934. The base was presented by Gar Wood and the casket by the late Chris C. Smith. The fund for the proposed monument is being administered by the Indian Department at Ottawa. Detroit, Michigan. The News. 8-22-41.

A compactly designed truck equipped with a motion picture projector has done more than any other single factor to acquaint the Navajo Indians with the white man's civilization, the Indian Service reports. This visual education unit has brought motion pictures of events throughout the world to more than 17,000 Navajos in three months. The free motion picture shows started with government programs to teach the Indians the advantage of modern farming methods and new ideas about conservation, better livestock, health and the need for education. Mystified by the motion picture screen, the Navajos were hopeful that the dignitaries shown in the newsreels would step out of the screen for a friendly chat. On one occasion a hogan where a motion picture was being shown was emptied in a few seconds when a speeding locomotive was shown on the screen. San Antonio, Texas. The Express. 8-24-41.

Private Claude Grey, full-blood Sioux Indian from Yankton, South Dakota, has the reputation of being the best scout in the Second Army. On a reconnaissance patrol during current war games Grey halted his squad with the warning: "Stop and take cover. I smell horses." Ten minutes later a cavalry troop galloped by. Boise, Idaho. The Statesman. 9-24-41.

The mission on the Crow Indian Reservation at Crow Agency, Montana, has started on its 51st year following ceremonies to celebrate a half century of serv-





*Mrs. Clarence Smith, San Carlos Apache,  
Feeds Her Poultry Flock*

ice. The mission was established in 1893 by the Rev. James G. Burgess and his wife, teachers of the Congregational faith. Las Vegas, Nevada. The Review-Journal. 11-5-41.

A vocational school for Indians of high school age in North Carolina will be established by a board appointed by the Governor. This new school, authorized by the State Board of Education, will be located in Herring Township, Sampson County, in a section of North Carolina in which there are many Indians. The school will serve Sampson, Hoke, Scotland, Cumberland, Bladen and Person Counties and will be called the East Carolina Indian Training School. That the Indian is by no means a "vanishing" race in this section is borne out by the fact that there are more than 800 Indian babies born in North Carolina annually. Boston, Massachusetts. The Christian Science Monitor. 11-10-41.

The United Pueblos Agency has started a \$35,000 flood control program to prevent repetition of damage suffered from Rio Grande and Jemez River floods last spring. The program will embrace three projects in the Cochiti, Santo Domingo and Santa Ana Indian areas, all hard hit by the May torrents. A fourth project is planned for Jemez, where one hundred acres of rich farm land was washed away. Peak employment is expected to total one hundred men and the job is due to be finished in March. Albuquerque, New Mexico. The Journal. 11-8-41.

Indians and white men whose forefathers smoked the pipe of peace at Medicine Lodge, Kansas, 74 years ago to end the Plains warfare joined in a huge celebration of the historic peace treaty. Included among the visitors were more than 500 Indians attired to represent the five tribes signing the original document in 1867. Topeka, Kansas. The Journal. 10-9-41.

A constitution and by-laws and a national charter were under consideration by the Cheyenne River Tribal National Council which met at Kyle, South Dakota, recently. Items of general interest to the Sioux Indians were considered. Eight reservations were represented - Pine Ridge, Rosebud, Santee, Crow Creek, Lower Brule, Standing Rock, Fort Peck and Cheyenne. Sioux Falls, South Dakota: The Argus-Leader. 11-9-41.

Speaking at a recent meeting of the Optimist Club at Asheville, North Carolina, Dr. Paul Radin, Professor of Anthropology at Black Mountain College, said that "the peculiar theory, that the American Indian is morose and stolid, is entirely wrong; it is simply good manners with the Indian, not to express his emotions in public. As a matter of fact," he said, "the Indian and practically all aboriginal peoples had an optimistic attitude toward life, because they all had the type of social organization that made for optimism. They all recognized that every individual has the right to three things as essential to life - food, shelter and clothing, insofar as they could be obtained. There was no such thing, in the aboriginal state, as one group having these essentials and another being without. Among the aborigines generally, and the Cherokee Indians in particular," Dr. Radin said, "freedom of speech was enjoyed, the only requirement being that exercise of that right did not interfere with the rights of others." Asheville, North Carolina. The Asheville Citizen. 10-31-41.

### *President Of Mexico Tells Of Indian Advancement*

Of probable interest to Indians and friends of Indians everywhere is the statement of Indian problems and progress as translated from President Avila Camacho's recent message to Congress:

"The Government has tried to increase official action in favor of the Indian groups, not only in education, but also in its economic aspect; struggling for the betterment of living conditions and for the complete development of all talents in the group.

"The budget for this year, destined for this fundamental service, was for three million, but eighty thousand pesos more was authorized.

"There are now actually thirty vocational schools for Indians, one of which was created in January of this year. In that same month, four educational units were established - one in the Aztec zone of the Mezcala River in the State of Guerrero; another, for the Otomies in the Valley of El Mezquital, State of Hidalgo; another for the Aztecs of Coyomeapan, in the Sierra of Puebla; and the last for the Otomies of Comalco in the State of Mexico. These four missions for the betterment of the Indians have experienced success, and each one of these has founded four community schools in the various regions of the States in which they are established.

"Therefore, there are sixteen institutions of this type now functioning, in which have been created cooperative associations of consumption; sewing workshops and 'molinos para nixtamal' (mills for grinding maize); also homes for children have been established in which they receive, besides the schooling given them, food and adequate clothing.

#### Cooperative Associations For The Weaving Of Wool

"There are now workshops functioning in the Valley of Mezquital for the fitting and the making of clothing; cooperative associations of consumption; cooperative associations for the weaving of El Mith wool; and a credit and deposit center with forty-eight foreign agents handling a capital of \$76,458.28. There is also being organized a center for distribution and consumption with its agents for controlling the purchase of those articles necessary for productive work as well as for the sale of these goods and production in general, which center now handles some \$16,797.85.

"The cooperative associations which now function in the Valley of Mezquital began with a capital of \$28,165.12. The statistics which cover the 1st of September to the 30th of November of 1940, produced through the sale of its products \$30,962.49, having 4,679 Indian members; the percentage of the sale of corn as compared with the total assets being 53%. In the period covering the 1st of December 1940 to the 30th of June of this year, the sale of merchandise went up to \$101,111.72, and the members in the cooperative associations increased to 5,785, corn having represented 49% of the total assets.

"The task of defending Indian interests has progressed determinedly, there having been transmitted during the period making up this report 12,600 proposals, which, in good portion, were attended to, thereby doing justice to indigenous communities."



## *WHAT DO THE OLD MEN SAY?*

By D'Arcy McNickle, Administrative Assistant, Organization Division

At a recent meeting of Indian tribal officials in the Southwest area, it was noticeable that only those Indians who had a command of English arose to speak. Others, real leaders in their communities, knowing no English, remained silent throughout the four days. Toward the close of the session, one Indian who was not too fluent in English, remarked that he felt ill at ease and was not always sure that he followed the course of the discussion. He rather implied that he was not smart enough to grasp the ideas expressed and he feared that the younger English-speaking Indians were too far ahead of him.

### Young Men Speak

Still later, at a meeting of one of the southwestern tribes, a delegate who had attended this inter-tribal conference repeated the thought. Reporting to his council, he said: "At the conference I saw young men and they were not afraid to speak up. They speak English very well, therefore they could express themselves. Here, we do not seem to have anyone, young women or young men, standing up saying what she or he has to say."

It is a common mistake to believe that ignorance of a language and general lack of intelligence go together. Americans, non-Indian Americans, I mean, feel and act superior toward immigrants coming from a far country. When such a foreigner stumbles in his efforts to speak, people feel that he must surely be mentally a little dull. Perhaps they make fun of him. Sometimes they try to make the foreigner understand by shouting as if he were deaf.

This would be funny if it didn't have such an unfortunate effect on the foreigner. After he has been laughed at and talked to like a child for long enough, the foreigner may begin to feel that he is not liked and that he is not the equal of the native-born person.

### Government Partly To Blame

Something like this seems to have happened to many full-blood Indians who, because they cannot use English, feel that they are ridiculed, or will be ridiculed if they attempt to speak for themselves. They have to rely on the young people, while they sit in the background. They are unhappy sitting in the background, because it is against all custom for them to be without voice. As a matter of fact, the more sensitive of the young people do not like to be in the front doing all the talking. They too, realize that they are in a false position and that the privilege of talking and making decisions belongs to the elders.

The Government must acknowledge that it is at least partly to blame for the attitude that has grown up through the years. When negotiations were carried out in the early days between Government representatives and Indian tribes, the interpreter or the English-speaking Indian was often given an importance far beyond his position in the tribe. A minor chief or a mere interloper who could negotiate with the Government through the medium of English speech was often allowed to usurp the position of the head chief. Today, unfortunately, there is still a tendency to feel that a tribal governing body made up of full-blood Indians with scant knowledge of English is a "backward" governing body. It is a feeling shared by Indians

and by Government people. When such a full-blood council proves to be both wise and efficient, as has happened often, we express surprise, as if such a development were the last thing any one had expected.

This should not be. It should be possible for rational people to understand that intelligence is not to be measured by one's ability to use a secondary language. Some languages, it is true, lend themselves to a greater variety of expression and so permit an easier exchange of ideas. It is commonly known that most Indian languages do not have equivalent words for ideas and objects found in the English language. But this should not be a fatal handicap to the exchange of thought. The best interpreter is not the person who attempts to translate literally word for word; rather, he soaks up the idea expressed, makes it part of his own thought, and then restates it in his own words, often at greater economy of verbiage than was used in the original statement.

This suggests that a great deal more thought should be given to the selection and the training of interpreters than has been true in the past. Indians have believed too implicitly that as soon as the younger generation were all fluent in the use of English the problems of the tribe would be adequately dealt with. We know that this has not been the case. The young people who have learned English have sometimes lost all interest in the tribe and have not helped the old people, rather they have learned to devote their time to their own interests. Other young people



who have been away to school, come home and abandon the use of English and do not speak it unless circumstances require it. And all this time little, if any thought, has been given to developing good interpreters, young people who know English well, but equally important, have all the resources of the Indian language at their command.

Recently, when a delegation from one of the plains tribes was in Washington, an older non-English-speaking member of the delegation was considerably distressed because he could not make himself understood to the other members of the delegation. He used words in his language which the others could barely understand, let alone translate; and when they translated English for him, they used a kind of jargon which made him impatient. The younger members explained that something was happening to their language; that when the younger people spoke it they tried to follow the word order of the English language and so produced a confusion which to the older people was almost unintelligible, also they interspersed English words in the Indian, which was of no help.

### Some Indian Languages Put Into Written Form

Now that some of the Indian languages are being put into written form, much of the difficulty of transferring thoughts from English to the Indian will be avoided. But this process will be a slow one. Possibly, only a few of the Indian languages will ever be reduced to written form.

The Indians, meantime, can do something about it. Maybe it is too much to expect that, at any immediate future time, they can undo the damage that has been done to their confidence by years of going outside of themselves and outside of their language for wisdom in counsel. That may have to wait. But they can see to it at once that they have capable interpreters. It is not enough to have as interpreter a person who has been to school to learn his English, but who has never taken his native tongue seriously enough to make a study of it. Indian languages, like English, cannot be learned by a process of oozing them through the skin. Only study and practice can achieve the result.

In the old Indian home, the learning of one's language was a matter of pride. A person who could not speak properly was dis-esteemed. People had no confidence in him. The remarkable orators produced by the different Indian tribes were not accidentally eloquent; they worked at it. There are still tribes where language is kept up with religious attention to form and content. In too many cases, as in the case of the tribe whose delegation was in Washington recently, the young people have not bothered to learn to speak as the old people speak. They are letting the native tongue die for lack of interest, perhaps out of sheer laziness.

It is not inevitable that this should happen. The Indians, if they will, can see to that. The older people, who have kept their fluency in the mother tongue, if they would interest themselves in the problem, could see to it that their young people learn the proper way of speaking. They could go farther and deliberately train some few young people for the purpose of making interpreters of them.

The Indian Service, for its part, would like to cooperate in a training program. It could see to it that young people selected for training as interpreters were given whatever special help they might need, not in the use of English alone, but in any other subjects that might be useful to the tribe. There ought to be a real opportunity here to work mutually for the benefit of the tribes and of the Indian Service.



*A Sherman Institute Student Learns  
To Become An Auto Mechanic*

### *An Exciting Story Of Tragic Fact*

"The Last Frontier", by Howard Fast. Duell, Sloan and Pearce. \$2.50. This is an unfortunately dull title for one of the most breathlessly tragic stories ever written out of little known American history. Yet when the book is done, one knows why the 26-year-old novelist calls it "The Last Frontier." To him the last frontier is man's fight for freedom, as much with us today as it was with the little Cheyenne village back in 1878 whose simple desire to return to their homes and "live in peace" roused a whole nation. The youthful writer dedicates the book to his father "who taught me to love not only the America that is past, but the America that will be."

If you thrilled at Hemingway's description of the Spanish Loyalists' fight, if you marveled at Edgar Snow's description of the Chinese Communists' migration into the wilderness, then you will thrill over the Cheyennes' daringly impossible flight, but it will make you heartsick too because "it is too much with us." The characters are familiar on the American scene today. The once-young revolutionary Carl Schurz, as Secretary of the Interior prefers to forget "the barricades of youth." His reaction is bureaucratic. When reporters ask for a statement, he declines to discuss the matter. General Sherman is an honest man, but in the Army tradition with little feeling for right or wrong. A fact is a fact - these Indians left the Territory against the orders of their superintendent - and that's that.

So Schurz's indecision, so an Indian agent's helplessness, stupidity, and lack of imagination brought death to hundreds of Army men and the most cruel, the most wicked death to half the little Cheyenne village. The reporter's parting shot at Schurz is a challenge to lovers of freedom everywhere - those Army guns, Mr. Schurz, "they weren't only pointed at the Indians, they were pointed at you and me."

Reviewed by Eleanor Williams

### *She Did It All With Rice*

Mrs. Caroline Webster, a 67-year-old enrolled Chippewa Indian woman, has raised a family of 11 children and has never had a permanent home. They have lived in any kind of a house that they could rent cheap in the small village of White Earth. In the spring of 1938, the White Earth Rehabilitation Committee (all Indians) assigned Mrs. Webster Plot No. 34 on the White Earth Rehabilitation project. The Committee hesitated in making the assignment as they considered the quarterly payments of \$13.76 were more than she could possibly meet.

In checking over the repayment records recently, it was discovered that Mrs. Webster was the only assignee who had made advance payments on her home. Agricultural Extension Agent Stinson called on Mrs. Webster and learned that she had recently returned from the wild rice beds where she had gathered and parched sufficient wild rice to meet her third payment and she had enough rice on hand to sell for her fourth payment and still had plenty of rice for family use.

### *J. George Wright, Patriarch Of The Indian Service*

Just at press time word of the death of J. George W. Wright has been received. He died November 21, at 81 years of age, at his home in Washington, D. C. Mr. Wright was an official in the Indian Service for more than 47 years. In the next issue we hope to present a detailed article about Mr. Wright.

## INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID

### *Young Indian CCC Signal Expert Leaves For British Defense Service*

After playing in jazz bands, repairing radios and selling papers for a living, Robert Woltz, then 17 years old and living in Wichita, Kansas, in December 1938, sought different employment. By June 1939, he was at the Signal Peak CCC-ID Camp on the Yakima Indian Reservation in Washington, having hitch-hiked from Wichita.

He spent only a few days with the "brushing out" gang when due to his interest, he was put on the telephone construction crew. After two weeks he was promoted to office work where he remained until midsummer, when he returned home to complete his high school studies. The following year, the summer of 1940, he was at the Signal Peak CCC-ID Camp Again, and this time he was employed at the office.

During the winter of 1940 he attended a radio class held at Fort Simcoe, where the Signal Peak Camp took up winter quarters. The original camp site, high in the Cascade Mountains, became buried so deeply in snow that all operations ceased and the camp was forced to move down to a lower altitude. Here Bob studied and brought up his code speed to approximately 10 words per minute. In January 1941, he was assigned to attend the Radio Training Center sponsored by the Chemawa In-



dian School, Chemawa, Oregon. During this period of training, he increased his code speed to 20 words per minute. He also received valuable instruction in telephone maintenance and construction. While attending this school, he improved sufficiently in radio knowledge to obtain both an amateur radio license (WTIXA) and a commercial license.

When the school ended in May, Bob returned to the Signal Peak CCC-ID Camp and worked in the office until he was promoted to operator of the Signal Peak Radio Station, KTGDA.

#### Enlisted In British Technical Service

While on duty at Signal Peak Station, through the medium of one of the technical periodicals, for which he subscribed, he learned of the possibilities of enlistment in the British Technical Service with the Civilian Technical Corps of Canada as a radio engineer for "Special Duties and Communication Services." This Service is organized to operate and maintain the "Radiolocators", a device by means of which Great Britain is able to locate and determine the altitude and speed of night raiders long before they are able to get within range of the British Isles; thereby making it possible for interceptor planes to be in the air and ready to combat the enemy raiders before they reach the Island.

Bob's salary will not begin at a large figure, but there will be opportunity for promotion. As soon as he reaches Canada, he will receive a distinctive uniform which will be supplied by the C.T.C. From Canada, he knows not where he will be stationed.

Bob left Yakima, Washington, for Wichita, Kansas, his home, on October 29, enroute to Montreal. With him he carries the well wishes and "safe return home" of the entire population of the Yakima Reservation.

#### *Indian Auto Mechanics Developed At Phoenix, Arizona, In Defense Service*

Eight Indian tribes - Pima, Yuma, Apache, Chemeheuvi, Papago, Navajo, Hualapai and Consolidated Ute - are registered in the CCC-ID National Defense Training Center now in progress at Phoenix, Arizona.

These Indian enrollees are preparing themselves for defense employment and all have their names and qualifications registered with the Arizona State Employment Service. The training course which covers lathe work, welding, rebor-ing and auto mechanics, started October 13 and will continue for a period of eight weeks. The instructor, Mr. T. F. Parker, who works under the supervision of the Arizona State Board for Vocational Education, expressed a pleasurable surprise at the ability displayed by the Indian trainees. "They're O. K." he says.

Opportunities for employment by trained Indian workmen have never been so abundant as now under the National emergency. Many former enrollees in CCC-ID are taking their places in various defense industries.

Superintendent C. M. Blair of the Cherokee Indian Agency, North Carolina, reports that 27 Cherokees have recently been employed at Fort Bragg construction project in that state.



Superintendent Henry Roe Cloud of the Umatilla Indian Agency, Oregon, states that 3 enrollees who completed the defense training courses there are now with the Gould-Gerber Construction Company at Pendleton, Oregon, four are with the Motanic-Terteling Company at Hermiston, Oregon, and one enrollee is now making good with Boeing Aircraft Corporation at Seattle.

Superintendent A. E. Robinson of the Pima Indian Agency, Arizona, reports that three former CCC-ID enrollees are employed in the Ajo Copper Mines and one is a mechanic in the Southern Pacific Yard and shops at San Diego, California. "So far as I can learn," says the Superintendent, "all the boys are doing their work in a satisfactory manner."

Superintendent F. H. Phillips of the Taholah Indian Agency, Washington, reports 8 former CCC-ID enrollees with the Elliott Construction Company on the Bahokus Road, three with the U. S. Engineers at Breakwater, one with the Washington Pulp and Paper Corporation, one with Boeing Sheet Metal Company at Seattle, 7 with the Polson Logging Company, one with the Navy Department at Washington, D. C., and one with the War Department at Mud Mountain Dam. This report covers those whose CCC-ID training was especially directed toward defense employment and does not include enrollees who have enlisted or who have been inducted into the military services.

Superintendent F. A. Gross of the Colville Indian Agency, Washington, reports that 14 former CCC-ID enrollees who received their training at the local Agency are now with the Biles-Coleman Lumber Company, near Colville, Washington. Concerning the services rendered by these Indians, Mr. R. L. McNett, President of the Biles-Coleman Company, stated in a letter dated September 9: "I am wondering if you have any more Colville Indians who might be available for work... We are having a few more vacancies at the present time due to some of our employees going to college, and if there are any Indians available, would like very much to give them work."

Mr. McNett listed the names of former Indian CCC enrollees now in his employ and added, "I can advise you that they are working out very well." These men are employed both in the box factory and in the woods.

Acting Superintendent F. H. Cooper, Keshena Indian Agency, reports two former CCC-ID trained enrollees now employed at the Four-Wheel Drive Factory at Clintonville, one assembling axles and transmissions, and the other as a road tester.

And so it goes. Hundreds of Indians who received their training in CCC-ID are now making it count in the all-out program for defense of their native land.

### *Clay Marcum, Kiowa, Wins Farm Blue Ribbons*

Clay Marcum, former CCC-ID enrollee at the Kiowa Indian Agency, Anadarko, Oklahoma, is a very happy man because of, he proclaims, the training he received while working as an enrollee. The desire to return to the farm and make a success of it was brought about by his interest in the CCC-ID gardening classes, poultry, dairy and farm management instruction given during leisure time.

Now, a year ahead of the allotted loan period, Mr. Marcum has paid back the \$300 which he borrowed from the revolving credit fund in order to start his own farming project, and has established himself as a good dependable farmer, well respected by the community in which he lives. During the summer months the Marcums rely upon their farm livestock for support, and he explains, "The proceeds from our cows feed the horses, hogs, chickens, themselves, and us." They had food-stuff enough to carry them through the winter, and they have made a good start toward a bank account.

Recently, during the American Indian Exposition and the Kiowa County Fair, Mr. Marcum's farm products were all blue ribbon winners.

. . . . .

Kye Yakeyonney, Milton Lopez and Joe Bascus are all working for the Post Exchange, at Fort Sill, Oklahoma, and Whitt Choney, former CCC-ID enrollee camp cook is now Assistant Indian Baker at Fort Sill Indian School, Lawton, Oklahoma.



*Navajo CCC-ID Worker Learns Use Of Equipment  
On A Ditch Construction Project*

## *IN THIS MOMENT IN HISTORY JUST WHAT IS NEWS?*

By Claude C. Cornwall

With Most Of The World Absorbed In Problems  
Of War Or Defense, The Contributions Of In-  
dians To Our Own National Security Have A  
Particular Timeliness. And Other Items Of  
CCC News Are Worthy Of Attention Too.

One of the constant calls on our office is for interesting and important items of "news." The general public wants to know what the Indian enrollees in the CCC are doing. And with every appeal for such stories is the urgent request: "Please let us have some PICTURES!"

Well, we try to meet these requests. Patiently we search reports and letters, and particularly the illustrated summaries, for items which have that peculiar, elusive value which will qualify as "news." Pictures are carefully scrutinized to determine if they are photographically adequate for reproduction, if there are sufficient contrasts of light and shade, if the faces of the principal characters or the details of objects are clearly enough defined. Most of all, we look to discover if the picture tells a story, if it will convey information without necessity of a caption. Such pictures are rare you may be sure, and there is great rejoicing when one is found. The same is true of news items, particularly as to details.

So this appeal is being addressed to those persons in our field organizations who are willing to train themselves in the art of taking pictures which will serve as acceptable illustrations for news stories, and to those who are willing to spend the necessary energy to develop in themselves a "nose for news." It isn't always necessary to have a high-priced camera, if you are skillful, nor do you need literary ability, if your nose is keen. In copy and in pictures we just want the truth, but it must be told in a reasonably interesting manner.

You who are out where things are happening constitute our only source of supply. Often a good story is right where you are, but for lack of that developed sense of value, you pass it by as mere routine. Only last week we discovered a note on the bottom of an EP2 report which said, "One of our former enrollee tractor operators is now driving an Army tank." That is all it said - no name, no date, no where, no why, no how - and no PICTURE.

Just now the emphasis in news is on our part in strengthening the Nation's defense and on employment achieved as a result of CCC-ID training. But such stories can soon become drab and, by their sameness, lose entirely their news value - unless some unusual situation is encountered.

The above-mentioned item "Indian CCC Enrollee Goes From Tractor To Tank" has all the elements of unusualness which will make it news, provided the story is expanded to give all the pertinent facts, and is accompanied by an illustration shows the enrollee in action. News is like gold - it is where you find it. So we appeal to you to add this skill to your accomplishments to train yourself to see news, and to take acceptable pictures to illustrate the story. You will thus do yourselves and your organization a great service.

## LITTLE INDIANS SPEAK

People said, "Indian Children are hard to teach.  
Don't expect them to talk."  
One day stubby little Roy said,  
"Last night the moon went all the way with me,  
When I went out to walk."

People said, "Indian Children are very silent.  
Their only words are no and yes."  
But small ragged Pansy confided softly,  
"My dress is old, but at night the moon is kind,  
Then I wear a beautiful moon-colored dress."

People said, "Indian Children are dumb.  
They seldom make a reply."  
Clearly I hear wee Delores answer,  
"Yes, the sunset is so good. I think God is throwing  
a bright shawl around the shoulders of the sky."

People said, "Indian Children have no affection.  
They just don't care for anyone."  
Then I feel Ramon's tiny hand and hear him whisper,  
"A wild animal races in me since my mother sleeps  
under the ground.  
Will it always run and run?"

People said, "Indian Children are rude.  
They do not seem very bright."  
Then I remember Joe Henry's remark,  
"The tree is hanging down her head because the  
sun is staring at her. White people always stare.  
They do not know it is not polite."

People said "Indian Children never take you in.  
Outside their thoughts you'll always stand."  
I have forgotten the idle words that People said,  
But treasure the day when iron doors swung wide,  
And I slipped into the heart of Pima Land.

By Juanita Bell.

